Sermon

A

GODLY AND FRVITFVLL SERMON

PREACHED AT LIETH IN Scotland by a faithfull Miniſter of *Gods holy Goſpell.*

Pſalme 74

10. *O God, how long ſhall the adverſary reproch thee? ſhall the enemy blaſpheme thy name forever?*

22 *Ariſe, O God: maintaine thine owne cauſe: remember thy dayly reproch by the foliſh man.*

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To the godly, and Christian Reader.

IT *every where goeth heard with* Christs *true Church as I heare, and feare. Neither doe men make that use of the miseries of it, that were fit, but even in affliction eyther fall away, or become faint harted, and careles. In* Scotland *the* Hierarchy *prevaileth much, and then* Christes Discipline *must needs be thrust to the walles. Yet see notwithstanding how God stirreth up some to make opposition against that triple-headed* Cerberus. *This Sermon is one playne proofe of it, which was both preached, and written there, and came to my handes by good meanes. I haue caused it more plainely to speake English then the* Scottish *phrase yeelded; And yet God is witnes to my soule, that I haue done it, as neere as I could, without any diminution of, or addition to either matter or manner. Such as it is, I present it to thee, ayming only at thy benefite, and pleasure, specially spirituall. Farewell, and the Lord giue thee grace to use it to all good purposes.*

A GODLY AND FRVITFVL SERMON, PREACHED AT Lieth, in Scotland, by a faithfull Minister of Gods holy Gospell.

Gal: 5. 1.

Stand fast therefore in the liberty wherewith Christ hath made vs free, and be not entangled againe with the yoke of bondage.

SEeing upon us *the endes of the world are come*, saith Paul, 1 Cor. 10. 11. and *now the end of all thinges is at hand*, saith Peter, 1 *Pet: 4. 7.* and *that day of the Lord is comming like a theefe in the night, in the which the heavens shall passe away with a noyse, and the elements shall melt with heat, and the earth with the works that are therin shalbe burnt up*, 2 Pet: 3. 10: and therfore seeing *Sathan, that great redde dragon, knowing that he hath but a short time*, is upon his long chayne, ranging, and raging, drawing downe frō the heavēs even some of the starres, who should giue light in Gods Church, & casting

thē to the earth, Revel: 12. and rayſing up falſe Chriſts, and falſe Apoſtles, *ſo that if it were poſsible the very elect ſhould be deceaved, Math. 24. 24*: For theſe cauſes we haue made choiſe of this portiō of holy ſcripture, whereby we may be put in minde, and our heartes may be ſtirred vp, to faſten our affections faſt upon that gratious liberty, wherewith the Sonne of God hath made us free from every ſpirituall thraldome, ſtanding ſtedfaſt through faith, not entāgling our ſelues againe with any yoke of bondage, untill the crowne of that free kingdom be put upon our heads, in the great day of the glorious appearing of our Saviour Ieſus Chriſt.

The chiefe butte the Apoſtle Paul ſhoteth at in this epiſtle, is, to eſtabliſh his doctrine concerning true Iuſtification by the righteouſnes of Ieſus, onely through faith, without any mixture of the works of the lawe whatſoever, morall, or Ceremoniall: againſt thoſe falſe

falſe Apoſtles who had crept in amõg the *Galathians*, ſtudying to deceiue, & bewitch them, that they ſhould not be leeue the truth, to whom the Apoſtle before had *deſcribed Ieſus Chriſt in their ſight, and as it were crucified him amongſt them* by the playne, and powerful prea ching of the goſpell, cap. 3. 1. For the lawe is excluded, and debarred in the matter of Iuſtification, faith onely having place, apprehending, and applying the imputed righteouſnes of Ieſus Chriſt. But the lawe in the matter of ſanctification is admitted as the rule to which the chriſtian mã ſhould ſquare his converſation, and as the lanterne that ſhould lead him in the pathes of the Lords cõmandements. The Apoſtle inſiſteth in this purpoſe, from the beginning of the 3 chap. to the ſecond parte of this fift: and after that he hath throughly reaſoned, and in the end cõcluded in the laſt verſe of the chap: going before, that they were not the chil

dren of the bondwoman *Hagar*, as *Iſh-mael*, that is ſervants, and ſlaues under the law through workes, and ſo lying under the curſe thereof, but ſonnes of the freewoeman *Sara*, as *Iſaac*, that is, heires of the promiſe through faith in Ieſus; In theſe wordes, which we haue read, he inferreth, by way of a ſecond concluſion of the premiſes, a graue, & powerfull admonitiō, that ſeeing they were free, and freed from all the bonds & bondage of the law morall, and Ceremonial, their geeat care ſhould be to keepe themſelues ſo.

The admonition hath 2 branches, The one an exhortation to ſtand faſt in the liberti e; The other a dehortatiō from the contrary, not to intangle &c. Between theſe two is interlaced a reaſon or argument to perſwade to the one, & diſſwade from the other, taken from the purchaſer, and giver of this li bertie, who is Chriſt, and ſo from the excellency thereof. This is the *libertie* wher-

wherewith Chriſt hath made us free, therefore ſtand faſt in it: This is the *liberty* wherewith Chriſt hath made us free, therfore be not entangled againe with the yoke of bondage.

In the exhortation we begin at this word (therefore) which is a particle of illation, relatiue of the laſt verſe of the chapt: going before; upon the which this whole admonition is inforced as a neceſſary conſequent, and by a neceſſary conſequent: *we are the children of the free woeman Sara &c. Let us ſtand faſt therfore in this liberty. We are not the children of the ſervant, let us not therefore be entangled &c. we are the children of the fre woman and not of the ſervant, let us therfore ſtād faſt in the liberty, wherwith Chriſt hath made us free, and be not entangled againe with the yoke of bondage.*

The ſecond word is (*liberty*). There are ſundry ſorts of *liberty*, a naturall *liberty*, a civill *liberty*, a bodily *liberty*, a ſpirituall *liberty*. The firſt three ſorts we over-

paſſe as not pertinent to this text, and purpoſe. The *liberty* of which the Apoſtle ſpeaketh here is a ſupernatural, ſpirituall, and a heavenly liberty, which is generally divided thus, into a ſpiritual internal *liberty*, and a ſpiritual external *liberty*. The internall *liberty* is the purchaſe, and gift of Chriſt to his owne children, whereby he ſetts them at fredome both in ſoule & body, immediately, from the ſpirituall thraldome of ſinne, Sathan &c: And this is twofold, the *liberty* of Iuſtification, and the *liber tie* of ſanctification. The *liberty* which juſtification brings conſiſteth in theſe poynts; in perfect freedom from ſinne both originall and actuall, in reſpect of meere imputation; *Now ye are freed frō ſinne. Rom. 6. 22.* From the guiltines ther of; *Who will lay any thing to the charge of Gods choſen? Rom. 8. 33.* From the puniſh ment thereof, death and condemnation; *There is no condemnation to thē which are in Chriſt Ieſus Rom 8. 1.* From the law morall,

morall, the revealer of ſinne & death, in regard of the curſe, and condemnation it denounceth, the juſtification it propoſeth, the rigour of obedience it requyreth, *ye are not under the law. Rom: 6:14. Ye are divided from the lawe.* Rom: *7:6: The lawe is not given to the righteous man,* 1. Tim. 1.9. From the law ceremoniall the witneſſer of ſinne; *Chriſt hath put out the handwryting of Ordinances which was againſt us, toke it out of the way, faſtened it upon the Croſſe,* Col. 2.24. and ſo from the traditions and precepts of men, or things indifferent whatſoever, as binding the conſciẽce; which is cõmonly called the chriſtian *liberty*, or *cõmoditie* Rom. 14.16. *Ye are bought with a price be not theſervãts of men.* 1. *Cor.* 7.23.

The *liberty* which ſanctification bringeth is that ſpirituall priviledge, wherby Gods children are freed from the power and dominion of ſinne, Sathan &c: not perfectly, but in parte, yet in al the powers, and faculties of the ſoules,

ſenſes, and members of the body: The minde from the power of darknes, the will from the power of diſobedience, the heart from the power of deadnes, the affections from the power of pollution, and corruption, the body and members thereof from the power of ſinne, wherby they are made weapons of unrighteouſnes: that the renued man thus freed, might, at the leaſt concerning the inner man, delight in the lawe of God, and in his minde ſerue it without conſtraint, willingly, & chearfully: *The law of the ſpirit of life, which is in Chriſt Ieſus, hath freed me from the law* (that is the power and authoritie) *of ſinne and death, Rom: 8: 2.* This *liberty* of ſanctification hath two degrees, the one is in this life imperfect, which may be called the *liberty* of grace, the other after this life, perfect, the *liberty* of glorie, Rom: 8.21. *the glorious libertie of the ſonnes of God.* The ſame Apoſtle to the Col: 1.13. ſhutteth up this twofold libertie

berty of Iuſtification & ſanctification in a word; *The Father* (ſaith he) *hath delivered us from the power of darknes, and hath tranſlated us into the kingdome of his deare ſonne.*

Now from this internall *liberty* followeth that comfortable *liberty*, which the Apoſtle in ſundry places calls (*Parrêſia*) wherby the ſoule of the freeman *hath free acceſſe to the throne of grace, to receiue mercy, and finde grace to help in time of need.* Heb: 4. 16. From this ſpringeth that *peace which paſſeth all underſtanding*, Phil. 4. 7. Rom. 5. 1. That *ioy* which Peter calleth *glorious & unſpeakable*, 1 Pet. 1. 8. Without this internal liberty ther is nothing in the ſoule and conſcience of the ſinner but terrour, diſtraction, and doubting even in the ſmalleſt mat ters &c.

The externall *liberty* which is inſtrumental, and defenſiue in reſpect of the former is likewiſe twofold; the *libertie* of the preaching and profeſſing of the truth

truth of God, the true doctrin drawne out of the pure foũtaine of the word. The *libertie* of the practiſe of holy Diſcipline following from the ſame fountaine: This may be called the *liberty* of the houſe of God, wherby it is governed, which is the *Church of the living God, the piller and ground of the truth.* 1 Tim. 3.15. We call them inſtrumentall, becauſe they are Gods powerfull, and ordinary inſtruments, through which by his ſpirit he worketh the internall *liberty*, continueth, & keepeth it. Take away theſe inſtruments, no Iuſtification, no ſanctification. 1. Pet. 1.23. We call them defenſiue, becauſe the gard the inward, which if they were not, would eaſily vaniſh, and Satan would ſoone weare it out of the ſoule.

The third word in this exhortation is, that he deſireth to (*ſtand*) *in this liberty*, yea to ſtand faſt (as the word importeth) as within a *compaſſe, or ſtation.* There appeareth to be a *Metaphore* in the

the word, borrowed from the cuſtome of worldly warriours, who ſtand ſted-faſt in the ſtation in the which their captaine placeth thẽ, reſolved without feare to fight, never to flee, but couragiouſly to confront their adverſaries. So *ſtand ye ſtedfaſt* (ſaith the Apoſtle) and ſettle the affection of your heart faſt in the *liberty*, wherin, as in a ſtatiõ, your graue, & gracious captaine *Ieſus* hath placed you, reſiſting by faith that ſpirituall adverſary the Devil, who wil ſtriue by all meanes poſſible to drawe you out of that liberty. This is the exhortatiõ, in the which the Apoſtle expreſly meãeth the internall *libertie* frõ the law morall, ceremoniall, ſin, death &c. In the afore ſaid reſpects, and by conſequence of this, we inferr the externall defenſiue liberties. For if we ſhould ſtand faſt in one poynt of this ſpirituall *liberty*, then we ſhould ſtand faſt in all.

The dehortation is from the contrary.

Be

Be not entangled &c: The *yoke of bondage* is oppoſed *as* contrary to *liberty*; *the entãgling with this yoke* to the ſtanding in the *libertie*. This *bondage* is a ſpirituall bõdage of the ſoule,& conſciẽce principally,and is anſwerable in the oppoſition to this libertie in all the ſorts, & poynts thereof, the *bondage* under ſin, Sathan,death,the law morall,ceremoniall,traditions of men, Antichriſt the man of ſinne in corrupt doctrine, and Diſcipline. We briefly paſſe it over,becauſe it is cleere by the contrary in the words,*be not entangled*. And now there appeares alſo to be a *metaphore* borrowed from the cuſtom of Oxen, or other beaſts, whoſe neckes being once comprehended or conteyned (as the word ſignifieth) in the yoke, are forced to follow whitherſoever the driver by word,or by goad luſteth. So,ſaith the Apoſtle,if you fall backe to *bondage*, you entangle your ſelues with ſuch a heavie yoke that whither ſoevet ſinne,

or

or Sathan leades you, you muſt goe.

This word (*agayne*) importeth not, that the Galatians had been under the Ceremoniall law; for they were of the Gentills, and not Iewes, to whom this law was proper; but that they had ben before under the yoke of bondage, the law moral, engraven in their hearts by nature, albeit defaced by ſin, the yoke of ſinne, Idolatrie, &c. So that, now to fall backe to this *bondage*, or whatſoever ſpirituall *yoke*, was to be *entangled againe*.

This is the dehortation; in which the Apoſtle expreſly meaneth the *yoke* of the law ceremoniall, & morall; But by conſequence all ſpirituall *yokes* of bondage whatſoever are forbidden; for if we ſhould not entangle our ſelues in a ny, then likewiſe in none.

The reaſō enterlaced betwixt the two branches of the admonition is drawne from the purchaſer, and giver, and ſo the excellencie of this *libertie*, which is

ſo

ſo much the more excellent, by how much the contrary *bondage* is dangerous. If ye aske who is the purchaſer & giver of this libertie: the Apoſtle Paul anſwereth here, it is *Chriſt*. *If the Sonne ſhall make yow free, ye ſhalbe free in deed*, ſaith Chriſt himſelfe of himſelfe, Ioh: 8.38. If the Father be the author of this libertie, the ſonne is the purchaſer and giver of this libertie, the ſpirit is the worker, and ſealer up of this liberty in our ſoules. If ye aske whereby Chriſt hath purchaſed this libertie, the Apoſtle *Peter* anſwereth, *Not with corruptible thinges as ſilver, or gold, but with the pretious bloud of Chriſt, as of a Lambe undefiled, and without ſpotte.* 1 Pet: 1.18.19. If ye aske, which is the regiſter, or *Charter* of this libertie, in and by the which our right of this liberty is ſett downe, and made ſure; we anſwer; The word of the Old, and New Teſtament, principally the word of the Evangeliſts, in the which this liberty, & all the ſorts,

and

and particuler poynts therof are plainly, and plentifully layd out before our eyes. *The word is truth: if ye know the truth, the truth shall make you free*, saith Christ, Iohn 8.23. For it is both the Charter, and working instrument of this *liberty*.

Now the meaning of this whole admonition is this shortly and simplie: Seing ye are once set at liberty, and so freed from spirituall thraldome, by *Iesus Christ*, the Lord of life and *liberty*, stand fast to this libertie, and fall not backe againe under the wofull misery of any spirituall *bondage* whatsoever.

To come to the doctrine. First we see, there is a *libertie* wherewith the Sonne of God hath priviledged his people, whom *Peter* calleth *the people set at liber tie*, 1 Pet: 2.9. which is heavenly, spiritually, and supernaturall, and in nature far differẽt from any earthly, or worldly libertie: which is, even in all, and every one of the sorts and poynts ther-

of,

of, the purchaſe of his owne pretiou
bloud, the free gift of his liberall loue
the right wherof is conferred to them
by the charter of his bleſſed word, ſea
led up in the tables of their hearts and
cõſciẽces by the ſpirit of grace, which
is delivered to us from day to day by
the publicke preaching of the word
Therfore neither Angell in heavẽ, no
man on earth ſhould take upon them
to chop, or change, in this liberty, o
the meaneſt poynt therof, without th
warrãt of the word; unles they would
that the purchaſer of this libertie
ſhould be avenged of them for the vi
olation thereof. It is true, in outward
or earthly liberties given by men, o
which are amonge men for outward
ſociety, or comodity, men may doe a
they think meet, alter, add, impare &c
But as for this liberty, and the particu
lars therof, which come, as it were, im
mediately out of the hands of Chriſt
let men take heed how they meddl
with

with them, to add, to alter, to impaire, or to pervert, as they would wiſh that God ſhould not meddle with them in wrath. Yet ſuch is the follie, and preſumption of mortall men, that they haue oft their head, and their hand in theſe inviolable liberties, altering, or diſanulling thē for their owne further libertie, or rather looſnes to the fleſh. Take an exāple from the Papiſts, who in effect overthrow this liberty in all and every poynt thereof; The libertie of Iuſtification and ſanctification by their freewill in nature, their preparations to Iuſtificatiō, their good works chiefly of the outward man, their pilgrimages, purgatory, and ſatisfactions, by the which they entangle thēſelues with the yoke of the law, ſin, and condemnation; the libertie of thinges indifferent or humane traditions, by an heap of Idolatrous, & ſuperfluous Ceremonies, thruſt upon the conſciences of ignorant people, as a parte of Gods

worſhip neceſſary, and meritoriou
The defenſiue liberties by their u
written verities,and traditions, mix
& matched with the pure, and ſinc
word of truth; by their Antichriſt
Hierarchy, and innumerable ſuper
tious rites, defeating, yea excludi
the true Diſcipline, and comely or
of the houſe of God. Thus while th
ſhew themſelues enimies to this lib
tie in all the particulars of it, they a
declare that all the linckes of this ſp
tuall yoke of bondage lie heavie up
the necke of their ſoules, which i
juſt and deſerved recompence of t
violation of this *liberty, wherwith Ch*
hath made us free. Therfore by their
ample we ſhould beware of ſuch:
we haue great cauſe, ſeing within th
few yeares(it may be, perceiving th
we were inclyning their way in
Church govermēt) they are ſo enc
ſed,& encouraged,that not onely h
they ſet up their heades, but alſo th
ha

haue been bold (as yow know of late) to ſet out the publicke enſignes of Idolatry, as though their had been neither Prince, nor Paſtor in Iſrael; as though both the edge of the civill and ſpirituall ſword had been either broken or blunted; and yet they are not much daſhed, nor diſmayed. As for us (my brethren) it becommeth us alwayes in holines, and faithfulnes to preſerue, & mainteine every one of theſe liberties, ſo farr forth as our place, or power will extend, that we may *ſtand faſt* in them, ſeeing Chriſt by them hath made us free, that *we be not entangled againe with the yoke of bondage.*

Secondly the Apoſtle ſheweth that this happie priviledge, which Chriſt hath purchaſed for us, is not a looſnes, but a *libertie*; not a looſnes, or a licence to ſinne, but a libertie in holines, and righteouſnes to ſerue the Lord; not a looſenes, or a looſe rayne to rũne whitherſoever our vayne, and raging luſts

leade us, but a libertie which is like
wiesf a yoke; not like the yoke of bon
dage which is hard, and heavie, a yok
of iron, but a goldē yoke, of the whic
our Saviour Christ Math: 11.30. saith
My yoke is easie, and my burden light; not
looſenes that hath no limittes, but a l
bertie which is bounded, and limitte
by the Lord himſelfe in his bleſſe
word; which we ſhall easily perceiu
by paſſing through ſhortly the parti
culers of this libertie. Firſt the libert
of Iuſtification, & ſanctification is no
a looſnes, that they who imagine the
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occaſion to the fleſh saith the Apoſtle i
this ſame chapter 13: which hath h
owne limitts preſcribed by God in h
word; *Being made free from ſinne, yea a*
made the ſervants of righteouſnes. Rom
6.18. *Being freed from ſinne, ye are mad*
ſervants unto God, having your fruite t
holines, Rom: 6:22. There is a limitte o
thi

this liberty; righteouſnes, holines, or the ſervice of God. *Ye are a people ſet at liberty, that ye ſhould ſhew forth the vertues of him, who hath called you out of darknes into his marveilous light.* 1. *Pet:* 2. 9. There is another limitte of this liberty further; The freedome from the lawe is not a looſenes, as though we might caſt the law of God behind our backs, as no way perteyning to us; but a liberty limitted. For albeit we be freed frō the curſe and condemnation of it, yet are we not ſimply freed from the command of it: Albeit we be freed from the correction of it, yet not from the direction of it: It continueth to be a director, and leader of us in the way of light. Oh how far then are the *Atheiſts*, and *Epicures* of this age blynded, (who are ſo in effect, albeit lurking under the ſhadow of outward profeſſion) with all the *Hypocrites* in theſe dayes; they (reſting themſelues upon the broken reed of a blynde conceit, that they are

partakers of this *liberty*) caſt of the law
holines, righteouſnes, and all, unde
covert, following, & fulfilling the luſts
and vanityes of a prophane heart, a
though it were a looſenes, or licenti
ouſnes, and not a holy and a happy *li*
berty. Agayne *libertie* in thinges indif
ferent, as in meat, drincke, apparell &c
is not a looſenes, but a liberty limit
ted. The Argument of the bellygods
gluttõs, & vayne glorious is not good
who reaſon thus; Meat, drincke, appa
rell are thinges indifferent, therefore
may eate, and drincke, when, and how
oft, and how much ſoever I liſt, albei
exceſſively; I may weare what appare
I pleaſe, albeit never ſo coſtly, or glori
ous. For ſo thou turneſt this *liberty* to
meere looſnes. To the which the *Ap*
ſtle Paul ſetteth generally the limitts o
order, comelines, ædification, and tha
mutuall charitie which ſhould be i
chriſtian ſociety. Againe the *libertie* o
preaching, and profeſſing the truth o

Goo

Gods word, is not a looſenes, ſo that a man may preach, or profeſſe what he pleaſeth, taking to himſelfe a liberty of conſcience (that ſo many wiſheth:) but it is a limitted liberty. We muſt preach the word, keeping our ſelues preciſely within the compaſſe therof; yea we muſt preach the word, *as the word*; there is a limitation both in matter, and manner. Likwiſe your profeſſion muſt be, both in matter & manner, as the word preſcribs. Laſtly, the *liberty* of the government, & Diſcipline of Gods houſe is not a looſnes, as though mē might ſet downe what forme ther of they pleaſed, but a *libertie* which is bounded, & limitted, both in reſpect of the ſubſtātiall poynts therof, which are fixed and immoveable, and the circumſtantiall poynts therof, which are variable and changable. For the firſt, the limitts of the poynts ſubſtantiall is the word, either expreſſe for the moſt parte, or at leaſt by neceſſary conſe-

quẽce;the word, I ſay, particularly f
every one of them;as the office beare
in the Church, their ſorts, degrees,a
thority,power,offices,calling theret
diſcharge thereof in preaching th
word,adminiſtring the ſacraments,e
erciſing of Diſcipline;as is evident o
of the Epiſtles of *Paul*,and the reſt.
Therfore that is not a good argumẽ
this or that, (as the eſtate of Biſho
humane, or ſuch other) is not again
the word;there is nothing in the wo
againſt it; therefore it is lawfull. Su
poſe it were ſo,that it were not again
the word,yet it will not follow, if it
among the ſubſtantiall poynts, as co
cerning any office bearer,his office,a
thority,or ſuch like,which are perefe
ly & expreſly ſet downe in the wor
But rather by the contrary it will fo
low, by a ſure conſequence: It is n
with the word,the word is not with
therefore it is not lawfull. Otherwi
this libertie is turned to looſenes. F
th

the ſecond, the limitts of the poynts circumſtantiall, and ceremoniall, is likewiſe by the word, but generally, bouũding all, and every one of thẽ in their uſe, with the foreſayd three limitts, order, comlines, and ædification. Where Ceremonies are placed in a Church, having theſe three joyned with them in peace, and wiſdome, let them be reteyned without ſuperſtition. Where Ceremonies are placed in a Church, breaking their boũds, bringing in with them for order confuſion, for decency uncomely and vngraue diſguyzing, for ædification offence of the weake in faith (of whom there hath ben ever, and wilbe a number in the Church of Chriſt in all ages) and confirming of others in their ſuperſtitions; let them, without contention, in wiſdome and authority be removed; otherwiſe this *liberty* is turned iuto looſenes.

Therfore this is not a good argument; all ceremonies are in thẽſelues indifferent,

rent; therefore they may be reteyned
or removed, placed,or diſplaced,acco
ding to our pleaſure. It followeth not
becauſe there is a difference betwix
the indifferency of the thing indiffe
rent in it ſelfe, and the indifferency o
the uſe thereof: the thing indifferen
in it ſelfe, and it owne nature (bein
nether inclyning to good,nor evil,)is
and abideth alwayes indifferent (th
Chriſtian liberty thereof being in th
conſcience as a benefite chiefly per
tayning therto) the authority of man
yea of Angels is not able to alter, o
change the nature thereof, by turnin
indifferency into neceſſitie; for this i
onely proper to God to change th
quality of thinges by the power of hi
precept.But the uſe of the thing indif
ferent is, and abydes not alwayes an
at al times indifferent,in reſpect of th
accidents that accompany the ſame
ſometimes offence, uncomelines, di
order following theron, which taket
awa

away the indifferency of the uſe, bynding,& reſtrayning the exrernall work that it be not done, albeit nothing touching the internall liberty of the conſcience, which is ever free; Otherwiſe the abuſe of the thing indifferent commeth in,of neceſſity craving reformation thereof. Somtimes againe the lawfull authority of men, in a diſcrete cõmandement or precept of Chriſtian charity,accompanieth the ſame,injoyning the uſe of the thing indifferent; & ſo obliging, and bynding the externall worke to be done, (although not the internall liberty and conſcience) and that not abſolutely, but in caſe of ſcandall;otherwiſe the worke without ſinne may be omitted.

If ye will ſay the law giver, by his ſuperiour power, concerning the externall uſe of the thing indifferent, will remoue the offence followinge therein; It will not, but rather aggravate it, becauſe thereby the externall worke

worke appeareth to be bound to the offenſiue uſe of the thing indifferent, which before was free. If ye will aske whether the ſuperiour power may not by preceept injoyne the uſe of thinges indifferent; I anſwer yea, but with theſe conditions: Firſt that it be without the opinion of merit, and neceſſary Divine worſhip; Secondly, that it be without the offence of the weake, or any of Gods children whatſoever, and the ſtrenghthening the ſuperſtitious in their blynd errors; Thirdly, that it be not impoſed with the clauſe of perpetuity, as though it were a thing neceſſary; but that it be left alterable, according as the circumſtance of time, place, & perſon ſhall requyre; Fourthly, that it be not urged under the puniſhment of neceſſity. For exãple, if a law, or Injunction ſhould impoſe the uſe of the ſurplice in time of divine ſervice, the ring in mariage &c: under the payne of depoſition, this is

to

to make the uſe of a thing indifferent neceſſary, for what other or greater ſhalbe the puniſhment of fornication, drunkenes &c: in the perſon of any ſpirituall office bearer. So then of all this ye ſee, what a gratious *liberty it is, wherwith Chriſt hath made us free*; and therefore how ſtedfaſtly we ſhould *ſtand in it*, not with a looſe, & licentious heart, but with affections faſt ſetled by faith thereon, *that we be not entangled agayne with the yoke of bondage.*

Thirdly, the Apoſtle layeth out before our eyes the dolefull miſery, wherin they inwrappe themſelues, who forſake this *liberty*; they *entangle* thēſelues with the fearefull *yoke of bondage*. There is no meane between theſe two; but of neceſſity he that *ſtandeth not in this happie liberty*, muſt be *entangled with that unhappie yoke of bondage.* When we fall from the one, we fall into the other, when we declyne from the one, we inclyne to the other. But this agayne doub-

doubleth the miſery. For if it were bu
the firſt yoke, and the firſt time theroſ
it were ſo much the more tolerable
But to be once yoked, and freed, an
after freedom to be yoked againe, tha
is commonly a remediles yoke, whic
is never removed: the laſt conditio
of that man is worſe then the firſt. Fo
when, in the firſt bondage, onely on
uncleãe ſpirit poſſeſſed the houſe, tha
is the hart; in the ſecond, ſeaven worſ
then the firſt enters in, & takes poſſeſſi
on. Wher the firſt yoke was but ſingle
the ſecond ſhalbe ſeavenfold, bynding
the heart ſo faſt, that it can hardly eve
returne agayne to liberty. For albei
there may be a yoke, & a yoke againe,
yet ſeldom falleth it out, that there is a
liberty, and a liberty agayne. Many
haue been once yoked, and after freed,
(albeit not effectually) and yet yoked
agayne; but few once freed, and after
yoked, are freed agayne. Beſides that
parable cited before out of Math: 12:
the

the Apoſtle *Peter* likewiſe cleares, and confirmes this poynt. 2 Pet. 2. 20. *Yf once after they haue eſcaped from the filthines of the world, through the acknowledgment of our Lord & Saviour Ieſus Chriſt, they are yet intangled againe therein, and overcome, the latter end is worſe with them then the beginning; for it had been better for thē not to haue knowne the way of righteouſnes, then after they haue knowne it, to turne from the holy commandement given unto them.*

As this is true of the yoke of ſinne, ſo is it true of the yoke particularly mentioned in this text, and of every particular *yoke of bondage* whatſoever. Now as concernyng us, that may be ſayd, which the Apoſtle ſaith of the *Epheſians* chap: 5. 8. *We were once darknes, but now we are light in the Lord*; we were once under the heavy yoke of bōdage, both of ſinne, and of the man of ſinne; but now we are, and haue been ſet at liberty, principally from the bondage

of

of *Antichriſt*, his darkened, and corrupted doctrine, and Diſcipline; and therfore carefull ſhould we be *to walke in that light and liberty, and ſtand faſt therein, that we be not entangled agayne* with the yoke of bondage, and ſo our darknes be doubled, our yoke ſeaven fold ſtrengthened, and that proverbe turned even upon us, *The dog is returned to his owne vomit, and the Sow, which was waſhed, to the wallowing in the myre.* 2: Peter 2:22.

Yf any will ſay we need not to be affrayd of ſuch yokes, they are far from us in this land, we are in no dãger: wel, if it be ſo, we thanke the Lord; if otherwiſe, we pray him to ridd us frõ them. Onely this we ſay, that the ſpirituall yokes of bondage uſe to come ſlipping, and ſlyding in very ſubtilly, and ſecretly, under the ſhadow, and cover of many fayre pretẽſes. For evill, in the beginning & firſt entry, is ever almoſt in a myſtery hid up. And this is the craft

craft of Satan, who, when he hath any worke of weight to doe, *can transforme himselfe, and his instruments, into Angels of light*. Dolefull experience in times past teacheth this, in the birth and growth of *Antichrist the man of sinne*, which the Apostle calleth 2. Thes: 2.7. *the mystery of iniquity, which doth already worke*. Behold the entry, and creeping in of this yoke was evill, even in the dayes of the Apostle; the first degree and step whereof is little different frō our new moderators. It was not very sensible, or apparāt: upon which while this man of sinne stood, he appeared little higher then the rest, but stood equall with them upon the earth: yet by progresse of time, sincerity and humility passing away, covetousnes, and ambition previaling, he did climbe up step after step, from this to Bishop, frō Bishop to Archbishop, from Archbishop to Patriach, from Patriarch to Pope, till he came to the top of this

his pinnacle, upon the which he ſtands now in his Antichriſtian greatnes. Deſcend he will not the way he aſcended, becauſe he is the mā of ſinne, appoynted for perdition. It reſteth there; for that Sathan (who carried him up) in Gods righteous judgment, and in his appoynted time, ſhall throwe him downe, and ridde the Church of him. Therfore it is very requyſit that Gods people, (but principally the Paſtors of his people to whom the cuſtody and chiefe care of this *liberty* is committed) be very wiſe, that nothing, nether perſō nor pollicy, enter into the houſe of God, without a narrow triall, examyning, and ſifting every thing exactly, that under faire colours, the ſubtill ſerpent ſlyde not into the paradice of God, to enſnare, and deceiue ſimple *Eva*.

It was not for nought, that Chriſt himſelfe, the purchaſer of this liberty, recommendeth to his Diſciples, *Math.* 10.

10:16. *the wisdome of the Serpent*, that the old Serpent in his instruments should not beguyle them, *and the simplicitie and innocencie of the Doue*, that the maliciousnes of that enemy, who was *a mã slayer from the beginning*, should not overcome them. Our Master and Saviour joynes and mixes these two vertues togither; becauſe the Serpẽts wisdome not sanctified and marshalled with the Doues simplicity, will make but an *Achitophel*, or a *Matchiavel*; and the Doues simplicity, not sanctified & accompanyed with the Serpents wisedome, will make up but a silly and deceivable childishnes. Therefore he recõmendeth to them, & to al his owne, to the end of the world (especially his servants in the ministery) an holy wise simplicity, & a holy simple wisedome; that without malice and deceit they may discharge the duties of their calling; suffering nothing to enter into the house of God, prejudiciall to this

liberty, or to any ſort or poynt therof: neyther hyding up any ſuch thing, vnder the coſſours or clokes of their pretences, which the Apoſtle Paul *2. Cor. 4. 2.* calleth *the clokes of ſhame*, and the carryer of them *a walker in craftines*: the clokes of ſhame, becauſe the cover a ſhamefull and diſhoneſt body; that is, plottes, and purpoſes, which if they were ſeene in their owne colours, the very authors and inventors of them would be aſhāed of them: ſuch clokes beſeeme not the Miniſters of God; & the Apoſtle in that ſame place, for his owne parte, renounceth ſuch. They ſhould be cladd with holines, wiſdōe, ſimplicity, ſincerity, making their very hearts and mindes, in all the workes of their callings ſeene ſenſible, & approuable to the world, and walking even as though every one ſaw their heart as well as their hand, in reſpect of their ſyncerity, and were witnes to their minde, as well as to their mouth. To this

this ſhould be our ſtudie and endevor, that ſo we might *ſtand faſt in that liberty, wherewith Chriſt hath made us free, and not entangle our ſelues agayne with any yoke of bondage.*

Fourthly the Apoſtle telleth vs, that there is no keeping nor continuyng in this liberty, unles we *ſtand faſt ſetled*, & our affections faſtened thereon: this is the principall meanes, whereby we may keep this liberty. For oftē tymes, as the word importeth, there wilbe ſo many mighty adverſaryes, ſpirituall & temporall, ſo many ſtrong temptations, both of terrors and allurements drawing and dragging at this liberty, to pull it from us, that they will prevaile, unles we with all the powers of our ſoules, and all the ſtrenght of our hearts, renewed by the mighty force of the grace of the ſpirit of Ieſus, *hold faſt our hold*. It is the looſe holding of this liberty that looſeth it: It is the faſt and ſure holding of it, that is the great and

cipall preſerver thereof. He that ſtandeth in this liberty ſtaggering, or holding any one foote up, ready to ſtep out of it, if occaſion doe preſent either perill, or preferment, and profit, he (I ſay) wilbe eaſily beaten from this liberty. But he who fixeth and faſteneth both his feet, his minde, and his heart theron, wil abide the brunt, aud battery of the ſtrõgeſt temptation, and yet keep his ſtanding.

Now, to ſtrengthen us to ſtand faſt, there are two thinges principally requyred, *Faith*, and *Loue:* Faith wherby we ſhould be perſwaded of this liberty, & of all the ſorts, poynts, & bounds thereof, as purchaſed by the bloud of Ieſus, & regiſtred in the word of God; the want wherof, or of that cõvenient meaſure thereof that is requiſite for this aſſurance, maketh us looſe our ſtãding. For the leaſt tẽptation, that lighteth upon a man of an vnſtable minde, that is ſtaggerig & wavering through doubt

doubt, will drawe him away from this *liberty*. If we begin once to doubt of our Diſcipline, or Church-governmēt, whether it be ſtabliſhed by the ſure warrant of the word, or whether it be a thing alterable and indifferent, and that another forme may be lawfully re ceived, (and many now a dayes thinke ſo, who would make their gayne by ſuch a change) then our *ſtedfaſtnes* is gone, and we eaſily are drawne away by any occaſions.

Agayne, the unfayned loue to this *liberty* maketh our *ſtanding* ſteedfaſt. Loth would they be to turne from it, or the leaſt poynt thereof, who loue it well. But if loue be lacking, or that con venient meaſure therof that is reaſonable, there wilbe little, or no ſtanding to this liberty. But what is the requiſit meaſure of this loue? To loue this liberty better then all ontward or earthly thinges, yea better then our life it ſelfe. When we preferre theſe earthly

thinges, as profit, or preferment &c. in this world, and giue to them firſt and chiefe place in our affections, then we want this loue, & ſo looſe our *ſtanding*. A man that loveth honor and commoditie, better then this liberty, to winne a poynt of this worldly profit, or preferment, will looſe a poynt of this liberty, yea two, ere he will want it. *Demas*, of whom *Paul* ſaith, *Phil: 2. 4. that he was one of his fellow helpers*, in *2: Tim: 4. 10.* he ſaith crying out by way of complaynt, *Demas hath forſaken me.* Well, there then is a token of *Demas* his looſe ſtanding: but what was the cauſe of it? *Paul* addeth it (*and hath embraced this preſent world*, ſaith he.) A ſenſible ſigne he loved the world better thē his Miniſtery and this moved him to forſake the libertie of his ſpirituall calling, when he ſaw the occaſion of worldly profitt and preferment. Surely if *Demas* heart be bent to imbrace the world, loving it better then his Mini-

Miniſtery, it is meete he ſhould even forſake *Paul*, and betake him to the thing he loveth beſt, rather thē to hold the Miniſtery with the one hand, and grype the world with theother; for theſe two grypes agree not well together, the one looſeth ever the other.

If any will alleadge that the earthly prerogatiues in a Miniſter get to him, in his Miniſtery, credit, reverence, and authority; the Apoſtle 2. Cor. 10. 4. anſwereth: *The weapons of our warfare are not carnall, nor earthly*, whereby we purchaſe and gett hearts in faith and obedience to *Ieſus Chriſt*, in loue and reverence to our ſelues and our Miniſtery in him; *but ſpirituall, and mightie in God* to this effect. They are grace, fidelity, ſincerity, godlines in a Miniſter which are the meanes of his advancement in the hearts of the faithfull. I am perſwaded that we carrie more credit, and are better accounted of, in the hearts of thoſe that feare the Lord, whē we con

tent

tent our ſelues (within the compaſſ
of our calling) with the ſtyles of *M*
George, M. Iohn, Paſtor of ſuch, or ſuch
place, then, when we borrow, through
ambition, the titles of worldly honor
and dignityes, loving the ſtyle of my
Lord Biſhop better, then to be called
faithfull and diligent Miniſter. So w
ſee how needfull it is, that we ſhoul
ſtudy to gett faith, and growe in it
whereby we may be perſwaded in al
the poynts of our liberty, and calling
and alſo to gett loue, and growe in it
whereby we may hold faſt, that ney
ther it be drawne from us, nor we fr
it, but that *we may ſtand faſt in the liber*
ty &c:

And ſurely, yf we ſhould enter into
a reckonyng of the reaſons, and cau
ſes that ſhould moue us to *ſtand*, i
would requyre a longer time, then i
allowed to us. Therefore we ſhall only
bring out a few. 1. This liberty, in al
the poynts of it, is the purchaſe of the
pretious

pretious bloud of *Ieſus*. It is deere bought, the price is great, the worth is great, & ſuch things (albeit earthly) we uſe to keep well: *ſhould not we then ſtand faſt in this liberty?* 2. This liberty is the free gift of *Chriſts* liberall loue. Now, the gift uſeth to be liked, and kept, if it were but for the givers ſake: *Should not we then ſtand faſt in this liberty?* 3. The right of this liberty is made, and given vnto us in the ſure charter of the word of God; regiſtred in the bookes of the Old and New Teſtament: there cānot be under the heavens a ſurer holding: *ſhould we not thē ſtand faſt in this liberty?* 4. (Which toucheth principally the defenſiue liberties) we haue them approved, and ratified by the fundamentall lawes of our Country: *ſhould we not then ſtand faſt in them?* 5. We haue ben many yeares in peaceable poſſeſſion of them. Now, we know that the meaneſt ſociety in the land wilbe loth to looſe the leaſt poynt of their civill liberty

berties, having both right to thē (and the ſame ratified by the *Actes of Parliament*) & poſſeſſion of them: yea they will admit no endeavour or attempt, that may prejudice a circumſtance of them, much leſſe the ſubſtance. *Should we not then ſtand faſt in this liberty*, to the which we haue right from God, regiſtred in his word, ratified by the lawes of the land, ſo long by us peacably poſſeſſed?

6. To theſe liberties, all eſtates of the land, *King*, *Counſell*, *Nobility*, *Paſtors*, *People*, haue ſworne, and ſubſcribed. Sworne? Looke the *Confeſſion of faith*. Wherby? *By the great name of the Lord our God*. Whereto? *To continue in obedience of the Doctrine, and Diſcipline of this reformed Church, and to defend the ſame*. How long? *All the dayes of our liues*. Vnder what payne? *Vnder the payne conteyned in the law, and danger both of body and ſoule, in the day of Gods fearefull iudgment*. How haue all ſworne and ſubſcribed?

Not

Not ſecretly, but ſolemnely; agayne, not ignorantly, or raſhly, but (ſaith the wordes) *after long and due examination, being perſwaded in cõſcience through knowledge wrought by the holy ſpirit, and not moved for worldly reſpects, in a through reſolution, willingly beleeving, confeſſing, ſubſcribing, affirming before God, and the whole world, that it is the onely true religion, pleaſing God, and bringing ſalvation to man, and promiſing to mainteine it both in the Doctrine, and Diſcipline.*

So that if any will alledge that now they may alter, becauſe they ſee greater light: ſurely it may well be, greater livyng thou ſeeſt, but greater light thou canſt not ſee, to make thee alter. This is a ſtrong reaſon to bynde the looſeſt heart, and make ſtedfaſt the moſt wãdring ſoule; unles in the ſight of God, his Angels, and the world, we would be manifeſtly perjured, & make open *Apoſtaſy*, to the high blaſpheming of that Goſpell of grace, which we preach

preach and profeſſe. 7. And laſtly, we know not how long our God ſhal grãt to vs the liberty of this preſent life. If, while we enjoye it, we likewiſe keep faſt this pretious liberty purchaſed to us by *Chriſt*, and ſo long poſſeſſed of vs in peace, thẽ certeinly, in weale, in wo, in life, in death, we ſhall find the fruit and comfort thereof. But if we forſake this liberty, and God come and cut of the liberty of this preſent life; with what aſſurance ſhall we looke for the *liberty* of that better life. Therefore *let us ſtand faſt in the liberty wherwith Chriſt hath made us free, and not be entangled agayne with the yoke of bondage.*

Now, it may be that ſome wilbe reaſonyng within themſelues after this manner. What needes all this a-doe of this liberty, the keeping of it, and ſtanding in it? Wherein is it hurt? And by whom? I anſwer to the firſt. If ye will compare the ſtate of our Church, as it was within theſe few yeares, with that

which

which now is, the graces and faces of faithfull men zealous for the houſe of God, their vnity, and amity, the order & comelines of their meetings, the cõcurrẽce to the Lords worke which thẽ was, with that which now we looke vponwith our eyes, diſorder, confuſiõ, & diviſion, your queſtion wil eaſily be reſolved. The time hath been, whẽ our Church & liberties haue been as a defenſed cittie or houſe, but now doores and windowes are partly caſt open, partly broken up, & enemies entered, ſo that the faithfull keepers wilbe forced, eyther to yeld, or to ſuffer: but to ſuffer is farr better, for if either our liberties, through craft, be undermined, or through reward be given out of our handes, it is likely the Lord will never honor us with them agayne. But if by violence they be throwne out of our hands, then poſſeſſe we a good conſcience, &, in our Gods great mercy, they ſhalbe repoſſeſſed, whẽ he thinks time.

Was

Was not the glorious liberty of Doc-
trine and Diſcipline, exerciſed in this
land, ſometime to it, that, which the
Arke of God was to Iſrael; the glory, and
prayſe of it? which now is departing, &
there is none *(like Phinehas wife)* to
mourne for it. Was not Scotland, albe
it the meaneſt among many Nations,
yet renowned through the world, be-
cauſe Chriſt, in his Goſpell of grace,
was ſo clearely borne out before our
eyes in it? And, as *Bethleem Ephrathah,*
albeit litle among the thouſands of Iuda, yet
renowned, becauſe Ieſus was borne in it?
But now we are beating him downe,
putting him in bãds, covering his face,
as though we were of purpoſe now to
bury him agayne with the Iewes. The
Lord be mercifull to us: I need not in-
ſiſt in theſe thinges, which are more
then evident, whereof every one of
us talketh privily, albeit we ſpeake not
much of them publikely.

I anſwer to the ſecond queſtion, that
is

s, by whom our liberties are hurt? As concerning our Soveraigne, the Kings Majestie, he promised at his departure out of this Country, and protested (as we heare) at that meeting late at *Liethgoe* by his Cõmissioner, that it was no way his highnes intention, to alter our government, or to hurt our liberties. And to testifie our entier, and sincere loue, reverence, and dutifull obediẽce to him, we preach with Christ, Math: 22.21: *Giue unto Cæsar* (our christian *Cæsar*) *that which is his, and unto God, those things which are his.* With *Paul Rom:* 13. 1. *Let every soule be subiect unto the higher power, which is of God, and ordayned by him.* With Peter 1. Pet: 2: 17. *Feare God, honor the King.* We pray for him, that his throne may be established with the Sunne, and the Moone, in his owne person, and Royall ofspring, till the Sonne of God sett downe his throne in the cloudes, to judge the quicke, & the dead. And we will giue to him

more honor, then *Saule* requyred of *Samuel*, whē he desired, that he would *but honor him before his people*. 1. Sam. 15. 30. Not only wil we honor him before his people, but also before the Lord in sincerity.

Well then, let us search out this hurt among our selues. The Lord hath appoynted us to be *the lightes of the land*, holding out his light, before this darkened generation: to be the eyes for the body of his Church, to guide her forward in the way of grace; but we haue been, in a great measure, blinde, and darknes our selues. The Lord appoynted us, to be *the watchmen, set on the walles of his Sion to see, foresee, blowe the trumpet, and giue warning* to his people, in time of danger: but we haue been blynde, and haue not seene, and as dombe doges who haue not barked. The Lord appoynted us to be builders of his house, (the ground, corner, and headstone whereof is *Iesus Christ*)

but

but we haue been breakers downe of that, which our worthy predeceſſors, and we our ſelues haue builded up before, and ſo *haue made our ſelues tranſgreſſors*, ſaith the Apoſtle *Paul*, *Gal. 2.18* The Lord appoynted us to be *the keepers, and dreſſers of his vineyard*; but we, by our ſloath and ſilence, haue ſuffered the hedges therof to be brokē downe, and many wylde grapes to growe ther in. The Lord appoynted us to be *the ſheephards of his flocke*, to feed them, & lead them out to the greene paſtures of his word and Sacraments: but we, in a great meaſure, haue been *idle ſheepheards, feading our ſelues, and forgetting the flocke, which Chriſt hath purchaſed with his pretious bloud*. Here is the cauſe of our wounded & hurt liberties. This we confeſſe in the ſight of God, and his Angels; for this we cry God mercy for Chriſts ſake. O that *our heads were full of water, and our eyes a fountayne of teares, that we might weep day, and night,*

& bewayle this our miſery, never ceaſing & keeping ſilence, *till our God haue mercy upon us.*

But yet to ſearch out more particularly the blame of our wounded liberties. Albeit we be all inwrapped in the guiltines thereof, yet ſome are deaper in the guiltines, then others. Who are theſe? Some of us not contented with our ſtanding in the Miniſtery, haue clombe up to higher places both in Church and Common wealth, then God hath called us unto; through covetouſnes ſeeking the profitts of this preſent and periſhing life; through ambition affecting the preferments thereof, and imparity in power, and authority aboue their brethren; who, to winne to them preferment, haue troubled *the peace of Ieruſalem*, and hurt the liberties thereof.

Yf any will ſay, it is parity (among Paſtors) in power and authority, that is the mother of confuſion, & the brea

ker

ker of vnity; ſurely this is an unjuſt ſlā-
der of parity. For firſt it is the ordināce
of God, *who is the author both of order, and peace.* 1 Cor. 14. 33. There was none
of the Apoſtles in authority aboue an-
other: none of the Evangeliſts in au-
thority aboue another: none of the
Paſtors in authority aboue another;
none of the Elders in authority aboue
another. For they who keep one rācke
are in equall power. This practiſe hath
the place of an ordināce. Yea examine
that place well, Math. 20. 25. 26. 27. and
out of *Chriſts* ſpeach to his Diſciples,
upon the occaſion of the ſute of the
ſonnes of *Zebedeus*, by conſequent ye
ſhall draw out an ordināce. Secondly,
if any ſuch thing fall out where parity
is, the fault is not to be layd upon the
parity of power, but upon the impari-
ty of ſpirits, which cannot ſatisfie thē-
ſelues with the place, and power, that
God hath giv̄e them. Thirdly, all theſe
imputations, may be layd juſtly upon

imparity, which is the mother of pride that never can keep unity, and peace. *Only through pryde doth a man make contention*, sayth Salomon, Prov. 13. 10.

And if any will call to mynde the times passed, whē ever there hath ben any trouble or stirre in our Church, they shall finde, that the authors, and instrumēts of it were ever some, who, through covetousnes & ambition (the two banes of the church) haue sought to themselues, a preheminence among their brethren, whose deedes and *Epitaphes* may be a terror to those, who tread in their footesteppes. And to strengthen the truth of this, we will borrow help from the Evangelist *Iohn*, 3. Ioh. 9. 10. It appeares that there was a great stirre in that Church, whereunto he writeth; but who was the causer of it? One *Diotrephes* saith he. And what of him? *He loved to haue the preheminence among them.* And what did he? *He prated among them with malitious*

wordes

wordes. There is his ſlaunder. What more? *He receiued not the brethren, but forbad them that would, and did thruſt thē out of the Church.* There is his injury. And it may be alſo, he drew into the Church, againſt order, ſuch as might be proppes to his pryde. Then if this one *Diotrephes* had been removed out of that Church, all thinges had paſſed in peace, and quietnes therein.

Now if we were charged upon life, and death, and in conſciēce before the Lord (according to the weakenes of our wit) to giue a rule for the peace & quietnes of our Church; this it is: Eyther take away *Demas* and *Diotrephes* from office in the Church: or take frō them their evill humors of covetouſnes and ambition: or take away their honors, the objects of great benefices, and Biſhopprickes: and then if any be found, who ſhall trouble their heads to hatch out an argument for the defenſe of ſo offenſiue a ſtate; and if then

peace ſhall not be within the walles of Ieru-ſalem, and proſperity within the palaces thereof, we ſhall be content to beare the blame, and burden whatſoever.

Agayne if any will ſay, that all this may be mended by this one meane; to make choyce of the moſt wiſe, graue, godly, and zealous of the Miniſtery, & promote thē to thoſe places (which make greene, and unſetled witts quickly forget themſelues) and ſo all things ſhall go well, and be well governed: Surely, we will not be ſo uncharitable as to thinke, that ſuch men (albeit they were lying at their feete) would ſtoop downe to take them up, they being clogged with ſo many inconveniēces. Agayne, as *Paul* ſaith; *Evill wordes corrupt good manners*; ſo we ſay, that evill courſes will corrupt good men. For, as long as a Miniſter keepeth himſelfe within the compaſſe of his calling, in humility and holines ſerving the Lord his God, he hath the gratious, & fruit-

full

full bleſſing of his God attending on him, and his labours. But, how ſoone ſoever he breakes the bounds thereof, ſeaking the world, and the profits, and preferments thereof, the fruitfull bleſſing departeth, and the fearefull curſe comes in the place thereof, to worke vpon him; and then we ſhall ſee, that, of all men of the earth, ſuch a Miniſter will become the moſt vayne, worldly, proud, and ambitious. And thus, of all this which hath been ſpoken, we ſee, that there is no preſervatiue for us, but *to ſtãd faſt in that liberty wherewith Chriſt hath made us free, that we be not entangled agayne with the yoke of bondage.*

Now to conclude this exerciſe; ſeeing we are mett here to doe the worke of the Lord, let us firſt remember, and *conſider from whence we are fallen*, from what degree of loue, and liberty, that *we may repent and doe the firſt workes, and amend*, leaſt the Lord our God *come againſt us ſhortly, and remoue our Candle-*

ſticke out of his place. Agayne, *If there be any conſolation in Chriſt, if any comforte of loue, if any fellowſhip of ſpirit, if any compaſsion, and mercy, let us be like minded, hauing the ſame loue, being of one accord, and of one iudgment, that nothing be done through contention or vayneglory, but in meeknes of minde, every one ſeeking not that which is his owne, but that which is Chriſts &c.* Thirdly, let our heartes and eyes be ſett *upon the recompence of the reward, that incorruptible crowne of glorie, which the chiefe ſheapheard Ieſus ſhal bring with him in his hand, in his glorious appearance* to crowne them *who ſhall perſevere, and be found faithfull to the end*; and not upon the reward, that is in the hand of man, which is in it ſelfe corruptible, and oftimes corruptes the mindes of men, and drawes them out of the right way. Laſtly, let us ſo ſpeak here, and ſo doe here, and ſo behaue our ſelues here, as if we were upon our laſt bed, making our laſt will, ready to giue

giue account, not to man only, but to the Lord our God himselfe, both of the employment of our life, and the using and keeping of this liberty, wher by our redeemer *Iesus Christ* hath made us free; To whom, with the Father, and spirit of grace, be honor, prayse, and glory for ever, and ever. *Amen.*

FINIS.

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THE SPEACH OF THE KIRK OF SCOTLAND TO HER BELOVED CHILDREN.

HEu, heu Domine Deus, quia ipsi sunt in persecutione tuâ primi, qui videntur in Ecclesia tua primatum diligere, gerere principatum; impedire salutem est persequi Saluatorem. Bernard.

Alace Alace ô Lord God, for they are cheefest in thy persecution, who love the first and chief placesand to bear rule: to stay the course of salvation is to persecute the Saviour. *Bernard.*

SImplicitas amentiæ, malitia sapientiæ nomen habet, viriq; boni usq; adeo irridentur, ut fere nullus qui irrideri possit, appareat. Petrarch.

Simplicitie now carieth the name of madnes, malice the name of wisdome, and good men are so derided, that almost no man can be found to be derided. *Petrarch.*

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